

THE FIELD IS THE WORLD

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The Missionary Helper

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BY THE

FREE-BAPTIST

WOMAN'S MISSIONARY SOCIETY

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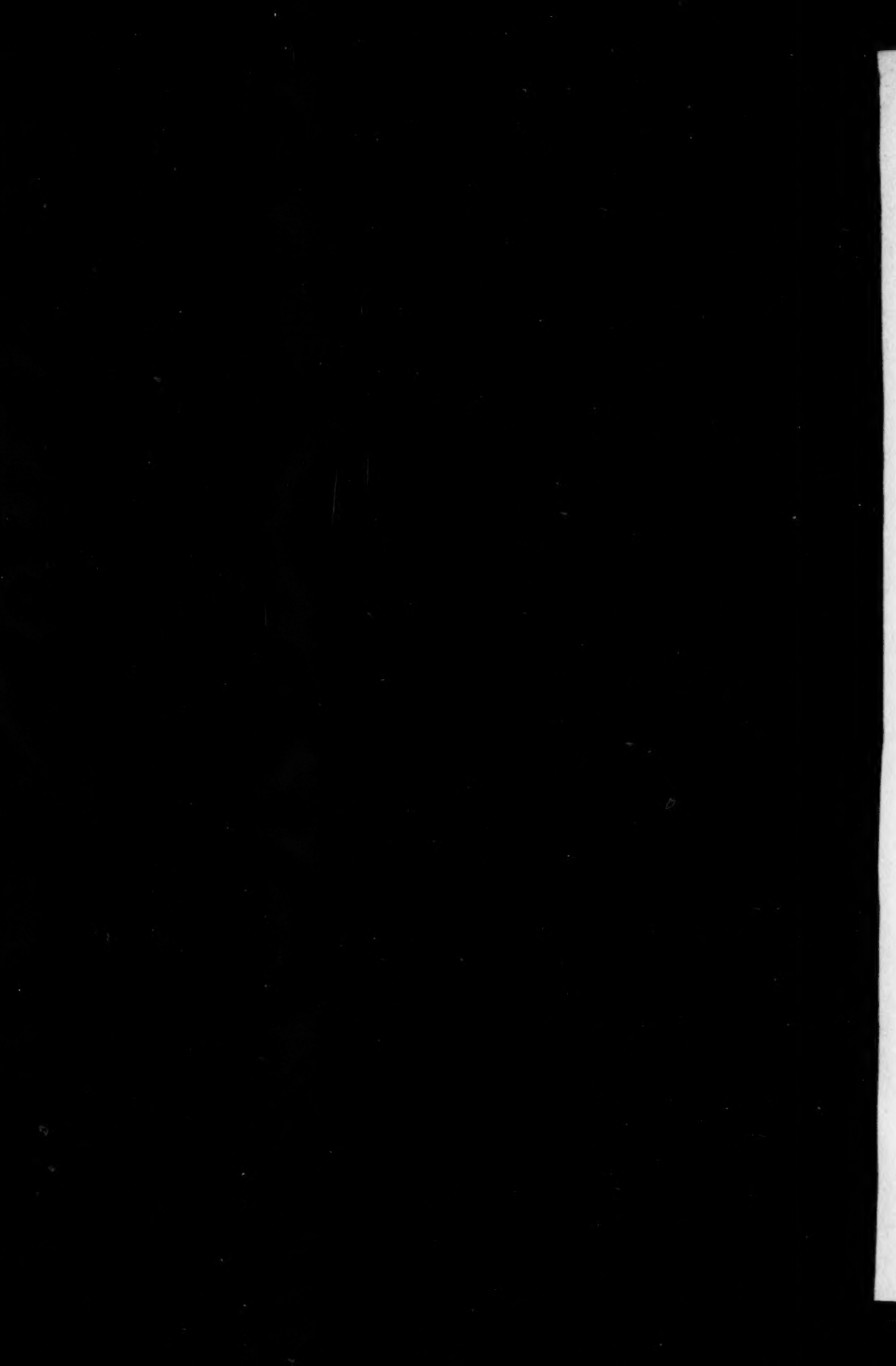
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The Missionary Helper.

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~~XI~~
VOL. XII.

JANUARY, 1888.

No. 1.

THAT there is any difference between the real importance of the midnight hour on the 31st of December and any other night of the year, no one will attempt to prove; but human nature is so constituted that the ordinary passage of time is unnoticed, and it is a help in "arrest of thought" to stop at the more important division-points of time, and learn lessons for our help upward. That person must be possessed of sadly dulled sensibilities, who can pass in indifference from the closing hours of one year into the opening of the new.

As we stand at the close of the old year, and think of the possibilities that never became realities, of opportunities unimproved, of the things which we might have done for our own or the world's betterment, we realize the force of Whittier's words:—

"For of all sad words of tongue or pen,
The saddest are these: It might have been."

While, at the same time, there is genuine satisfaction in the remembrance of all upward efforts and aspirations, though the height may still be far above us. We glance backward. The year is stereotyped. Not one change can we make in its record. Forward! Another is here,—fresh, clean, unused. Two great privileges come with it,—the opportunity to be better, and to help make the world better.

There is something truly inspiring in the possibility. Let us each make our influence as far-reaching as possible.

A GREAT ONWARD MOVEMENT.

BETWEEN the years 1872 and 1875, there was a stir among the moral forces of the world, which resulted in the formation of most of the woman's missionary societies and the Woman's Christian Temperance Union. They did not introduce into the working forces for good a new element, but they brought a tried and tested element into prominence. Woman had long been a worker in these lines, but had always occupied a secondary position. The new movement placed her in the front rank, beside her brothers. These organizations are sisters beloved. Their aim is one to uplift and save humanity. Their source of help and hope is one,—faith in God and his promises. The motto of the world's W. C. T. U. might well be the motto of every missionary society,—“For God and home and humanity.” Because of the mutual help which they may render each other, we wish to refer to a few points connected with the recent annual convention of the W. C. T. U. at Nashville.

The growth of the organization has been most wonderful. In 1873, six States were represented. In 1887, every State but one, and every Territory except three, were represented, including a following of about 300,000 women. The salient points of the convention, of most interest from the missionary standpoint, were three :—

First, the character of the representation. For the first time there were present two presidents of colored State unions,—Alabama and Tennessee. That these two women could sit with white delegates in convention in a Southern city, where “mixed audiences” are very uncommon things, is prophetic of better times in our Southland, and shows how union of effort in some great moral work helps on the obliteration of former dividing lines. For the first time, also, there was present a representative from the Indian Territory,—a Cherokee woman.

She had an eager face, that showed a soul hungry for better things. Her plea for help to go to her people was intense in its earnestness, and met with sympathetic response. But there was one other woman who graced the convention with her presence,—the Pundita Ramabai, a Hindoo widow, the daughter of a Brahmin, whose being there meant so much that we found it hard to believe it a reality. For one such woman to have broken away from the rigid rules of centuries, to have become educated with her father's permission and aid, to have occupied the position of professor of Sanscrit in an English university, and to be present at this great convention of American women as vice-president for India of the World's W. C. T. U., means so much for the future of India, that every lover of the race ought to rejoice. With an intense desire to ameliorate the condition of Hindoo widows, she purposes to found a college for that class. The breaking down of all the unjust customs of the country toward this unfortunate class, is in embryo in her plan. A Christian herself, the Pundita purposes to put the Bible into the hands of the pupils, and thus keep the truth before the awakening minds of the students.

The second point of interest for us to notice, was the petition presented by Mrs. Dr. Newman of Washington, and adopted by the convention, to be presented to the various Christian governments, begging them to stop the wicked introduction of rum and other liquors into the Congo country, and Africa generally. This is missionary work of the most important kind.

The third point is the direct missionary work of the organization, that is being accomplished through Mary Clement Leavitt, the round-the-world missionary, who carries Christ with her wherever she organizes unions. She is to be followed as rapidly as possible by others, who will encourage and make more effective the work already commenced.

We believe that every Christian woman can aid directly in promoting the evangelization of the race, by giving her influence and aid to this noble organization.

TRUTH IN A NUT-SHELL.

BY O. S. B.

SINCE our lives are but an aggregation of days,—few or many, it follows that these fractional parts of life really determine the character of the life as a whole. It is evident, then, that it is the *daily* life which must be nourished by a vital union with Christ, if we would grow into a strong, clearly defined, Christ-like character; and, so far as we value that character in its uprightness and purity, we shall “hunger and thirst after righteousness, and be filled,” and know “that it is blessed to be pure in heart, and see God,” and that to learn of him who was “meek and lowly in heart,” is to find *rest* for those estranged, unsatisfied souls. Did not Jesus touch the very mainspring, or motive power, of all right living, when he said, “Love God with all the *heart, soul, mind, might, and strength; and thy neighbor as thyself*”? Shall this second commandment be regarded as distinct, or apart, from the first? Or is it a test by which we may know whether we are truly obeying the first? In John 4: 21, we find that “he who loveth God, loveth his brother, also.” Who, then, is our brother, or neighbor, whom we are to love as ourselves? The “Our Father” of the Lord’s Prayer recognizes the brotherhood of man; and we find in Acts 17: 26, that “God made of one blood all the nations of men, to dwell on the face of the earth.” Also, in Acts 10: 35, that, “in every nation, he that feareth God and worketh righteousness is accepted with him.” All humanity, then, is embraced in “neighbor.” What, then, do we most need, crave, and prize? A knowledge of and fellowship with God, the source of all love, life, light, and truth; and, by this knowledge and fellowship, our souls are expanded, enlightened, and sanctified. Do we desire that our neighbor be thus blessed? What, then, is our duty to our neighbor? When the shades of the night of death gather about us, shall we be able to say, I have finished the work given me to do?

Wellesley.

THE VEGETATION OF OUR MISSION-FIELD.

BY MISS IDA O. PHILLIPS.

PART II.

SOME months ago, there appeared in the HELPER an article with the above heading, which, however, took up only the trees. Another was promised, which should cover the remainder of the subject. Preparations for leaving India, the journey home, and the very busy days which have followed arrival in America, have combined to put a long interval between the two parts of the subject.

Hoping the above may suffice for explanation, let us proceed by dividing the remainder of the vegetation, according to its products, as follows: flowering plants, oil-seed producers, fiber-bearing plants, edible vegetables, grains.

Flowering Plants.—The wild flowers of our mission field, and, so far as I have heard, of India generally, are not abundant or gorgeous, if we except the flowers of trees. I well remember the keen delight with which my sister's children used to gather the tiny white star flowers which grew along a certain drive. They were almost the only ones to be found. Growing on low, thorny bushes, peeping out of masses of dark green leaves, the hardy little things will endure any amount of dust, heat, and drought, and still lift their little waxen flowers to their admirers, as fragrant as if they had grown in the depths of forest shade.

Another very fragrant white flower, growing in clusters on a large bush, makes its home in the jungles only.

The nungnungaliah, a very gay red and yellow flower, shaped much like a tiger lily, grows on an odd vine, which climbs over the matted hedges, each slender leaf having a tightly clinging tendril at its tip. Peeping up through the grass, we find tiny blue and pink flowers, which brighten the most desolate places.

Of water-lilies, there is a large variety. Among them we

find the far-famed lotus, often measuring as much as ten inches across. Pale blue, pink, yellow, white, and, most gorgeous of all, deep crimson lilies, grow in the tanks and ponds. I don't know where I have seen anything more lovely than a little scene I came upon in the course of a walk. In the midst of encircling bamboos and palms, there lay a fine large tank, its surface completely covered with the most beautiful great lotus blooms floating among their glossy leaves.

Aloes are very common. The one often called century plant (a decided misnomer) flourishes in every village. Each long, stiff leaf is tipped with a thorn so powerful and sharp that cattle stand in wholesome dread of aloe hedge-rows. The plant flowers as often as once in fifteen or twenty years. A stalk five or six inches in diameter, and as much as twenty-five or thirty feet high, rises from the center of the plant, and gradually puts out hundreds of flowers. These having fallen, the seeds ripen, and, still remaining in the half-open seed-case, develop into young plants, which are at last crowded out, and, falling to the ground, form a numerous family about the parent, which, having completed its work, soon dies out. This variety of the aloe is valuable for its medicinal properties; others are very much esteemed for their fragrant flowers.

Numerous varieties of cactus flourish luxuriantly. Perhaps the most prominent among them is the four-cornered cactus, so much used for hedges. Bits cut off, and set out ever so carelessly, grow so rapidly, that, in a few years, you have—not a hedge, but an impenetrable wall about your compound, reaching to a height of fifteen feet, and bristling with the sharpest of sharp thorns. In the proper season, such a hedge will be resplendent with large, creamy-white blossoms. Other varieties have small red flowers, and others still, small brown ones.

By far the most noted member of this group, found in Orissa, is the night-blooming cereus. It grows with very little care, but blossoms seldom, and then but one flower at a time appears.

There is quite a large and beautiful variety of ferns, and also of orchids, to be found in the marshes and jungles.

The calladium is very common. As an ornamental plant, its foliage, rather than its flowers, is its attraction. The latter are almost exactly like what the children at home call skunk-cabbage. Horticulturists have produced an almost endless variety in the calladium foliage.

Among the common garden flowers the mallee is perhaps the greatest favorite. It is a very fragrant flower, resembling a small white rose. The petals, however, are thicker, and more waxen than those of the rose. The bush is a strange mixture of shrub and vine.

Whether the marigold is indigenous or not, I can not say; but it flourishes as if it were. All sizes, shapes, and shades abound. The natives admire them very much. Christmas marigolds in India have come to be almost as much of an institution as Christmas evergreens at home.

Of flowering vines there is quite a large variety, among these, the bugonrelia and quisquallis being perhaps the chief. The former, when in bloom, is a mass of magenta blooms, and the clusters of the latter present all the shades of red, from faintest pink to deepest crimson.

Besides these, numerous varieties of imported plants grow most luxuriantly. Among these, roses are perhaps the most noticeable. Our home annuals make the gardens very gay during the winter months.

Oil Seeds.—Of these there is quite a large number. Mustard, castor-oil bean, linseed, mohul-nut, and karauja, are the chief. The first three of these are too well known to require any description. The last two grow on large forest trees. The oil produced from the former is much used—as is the mustard—for cooking purposes, in place of fats. Karauja oil is used for medicinal purposes only.

Fibers.—Among these, cotton, chan, and jute are the principal ones. The latter two are both species of flax, and are used

mostly for making rope and gunsey cloth, though the jute especially has found a place in many other manufactures, among them dress goods and paper.

The Orissa cotton has a slightly brownish tinge, clings very tightly to the seed, and has short fibres, but is very strong. India's cotton crop is yearly increasing, and promises to be a serious rival for the American.

The cocoanut has been mentioned before among trees, so I need only put its name here among the fiber-bearers.

Edible Vegetables.—There is a large variety of these ; but, to the European taste, I believe none of them equal our own potatoes, turnips, cabbages, beets, beans, etc. The pumpkins seem to be neither pumpkins proper nor squashes. Water-melons and musk-melons both are remarkably tasteless. The latter amounts to nothing without sugar. Cucumbers, however, are the same old friends in India as in America,—just as tempting and indigestible as ever. An immense gourd, the size of a large water-melon, and a peculiar species of the latter, are both largely cultivated, their vines being trained up onto the thatch roofs of the cottages. The natives like both very much, but the only taste I have been able to discover in either is of distilled water.

The okra is very common, and very acceptable after a little vinegar has modified its slippery tendencies. It is the seed-pod of a tall plant, and is used when quite tender, usually being boiled, and eaten with vinegar, pepper, and salt ; though sometimes it is fried.

A vegetable called the jouhee, whose English name, if there be any, I have never been able to find, is too important to omit. It grows upon a vine, is about four or five inches long, and is composed of a thick, pulpy sack, usually dark green, and filled with a spongy substance, in which the seeds are imbedded. There is a large variety of these, easily raised, and all very agreeable, either fried, boiled, or cooked in native fashion, with spices. The sorts of leaves and plants used for greens are

most numerous. One of the chief among them is the pooee, a vine whose leaf and stalk both are very pulpy. It forms quite a good substitute for cabbage.

Sweet potatoes and yams are very abundant. The bulbs of the wild calladium, and a large sort of banana, cooked when green, are used in place of potatoes. The corn is very inferior, the ears are small, and the kernels comparatively tasteless. Two very bitter vegetables, the karta and sarta, are very much used,—usually fried crisp.

Radishes make themselves very conspicuous by growing to be a foot or more long, and two and a half or three inches in diameter. They are eaten both raw and cooked. Several sorts of beans are common. Among them, the letma is both in size and quality a leader.

But, among all the vegetables, the egg-plant must take the place of honor as the one always to be relied upon, even in the hottest of the hot weather. It is rather small, hard, and a little bitter; but is on hand still when almost everything else has failed. Almost all the ordinary American vegetables are cultivated during the cold season. Sugar-cane is quite extensively raised, and molasses and sugar are prepared for the home market.

Grains.—Among these, quite a large variety is cultivated. Wheat is raised a very little. The north-west provinces seem to be better suited to its culture. A good many kinds of pulse are grown, and very much used by the natives; but rice is Orissa's great product, her food and her wealth. A large majority of the population live in little villages, and are engaged in raising rice; and, even when driven to the towns for employment, an Oriya feels his fortunes very insecure, unless he has a bit of land somewhere, which he can cultivate in odd hours. The reluctance with which he parts with his rice land, be it ever so small an amount, is really pathetic.

Plowing begins with the first showers, and sowing of the various sorts of rice continues from the first of April to the

end of May. As soon as the rice is a few inches high, weeding begins, and, at a certain stage of its growth, is carried on in what we should consider an altogether ruinous manner. The farmer goes into the field with oxen and plow, and proceeds exactly as if there were nothing there. Strange as it may seem, the *weeds only* suffer by the process. A great deal of the rice is sown very thickly in small fields, and afterwards transplanted. By this method, the best crop is produced. The harvesting of the early rice begins in September, but the later kind is not in until January. The primitive sickle is the only instrument used for cutting, and the sheaves are carried home on men's and women's heads, or on the backs of oxen. Threshing is done in the old Scriptural fashion, the oxen treading out the grain. This, however, only separates it from the straw; the hard work of clearing it from the husk is left to the women. Their only instrument for the purpose is a rude, clumsy mortar, which is worked by hand. In this slow, laborious fashion, tons and tons of rice are prepared for the country's use, and exportation as well.

Every possible product of the plant is used. The stalks left in the field are eaten off by the cattle; the straw and bran are also cattle food; and the former is the chief reliance of the country for roofing material. The chaff is used for fuel. The kernel itself, parched, popped, boiled, or made into cakes, is the staple food of the people, and the water it is boiled in is considered the best sort of food for infants and invalids.

If my readers have decided, with me, that this article is far too long, pray let them kindly remember that it relates to a country noted for its luxuriant vegetation, and whose people are almost perfect vegetarians.

It almost breaks my heart whenever I sit down among Chinese women for a mind-to-mind talk. Their lives are so full of woe, and the prospect of alleviation is so distant!—*Selected.*

ALMSGIVING.

BY MISS KATE SCHWAB.

[Read before the Lagrange Q. M. W. M. S., and published by request.]

“GIVE and spend, and God will lend.”

All who call themselves Christians admit that there is but one proprietor of the universe, and that is its Maker. He who made families of plants, families of lower animals, and families of human beings, made them to live for and to help each other. If he had not meant man to help man, why did he make such commands as “Go ye into all the world, and preach the Gospel to every creature ;” and, “Go ye, therefore, and teach all nations” ?

The Maker has created men as equal, but some with and some without the ability to acquire wealth. How well this has been devised ; for, had all been poor, there would not have been sustenance here for God's people ; and, had all been rich, there would be no need of brother and neighbor, but each would live to enjoy his own hoarded wealth. Now, rich and poor as the world is, brother can be of use to brother, and neighbor to neighbor.

Turn for a moment to nature, and there watch the act of giving. We will go to the mountain-side, and watch the spring threading its way. What can it do ? See, it pours all its strength into the merry brook ; the brook takes its strength to the river, and the river goes rushing into the great sea. Then the sun takes from the sea, and again supplies the little spring. Thus we might trace giving in all God has created except in man. He whom God made most perfect, is farthest from the good of giving. Man, in his wealth, is apt to forget God's poor, and closes his hand tightly when it has become full ; but, if we would think of the poor we might feed,—nay, *ought* to feed,—and think, too, of the Christian light thrown around us, and then turn to God's children who know him not, we might realize that we are no more his children than they. But look

at the contrast in our lives and theirs. Shall we not plan together, and work for their good? There is enough good and wealth to enlighten those heathen shores, if we will only sow it broadcast over the land, instead of holding grudgingly to every dollar and deed. If we do this, we shall be rewarded; for does not the Bible say, "Cast thy bread upon the waters, and after many days it shall return to thee"?

And now I can not help closing with J. G. Holland's words: "So open your hands, ye whose hands are full! The world is waiting for you. Heaven is waiting for you. The whole machine of divine beneficence is clogged by your hard hearts and rigid fingers. Give and spend, and be sure that God will send; for only in giving and spending do you fulfill the object of his lending."

WELCOME WORDS FROM MRS. NOYES.

DEAR SISTER:—I received a letter this morning from the corresponding secretary of your missionary society, requesting me to write concerning myself and my interest in missionary work. I have often thought of writing your society, but, as I have not before this received any communications from them, I thought I was forgotten. I am thankful to receive their kindly remembrance, and hasten to respond.

I am thankful to say that I have not lost my interest in missionary work. When I remember that it is fifty-two years last September since I sailed from Boston to India, in that missionary company of twenty-three, and that I am the *only one alive* of all that company, I feel that God has a purpose in still sparing me. I have been able to attend our missionary meetings in the State frequently. Often in Chicago, also, I have attended the missionary meetings, and frequently have told what I have witnessed of the dark and cruel practices of idolatry. I have always been a member of our missionary society at home, and enjoy its meetings.

If I had my life to live over again, I feel that the missionary

life would be my choice ; for, when I read of the great work done in that field, and of the great success God has given to his faithful laborers, I can but exclaim, "What hath God wrought !"

The sister wishes me to write concerning myself. I am living with one of my sons,—who has a wife and two children,—in a house given me by my brother, who is still living, and who has cared for me since I have been a widow. My health is good at present, though I shall be eighty my next birthday. I still have a class in the Sabbath school, as I have been a teacher sixty years. I am able to attend all the meetings of the church also. I am also a member of the C. L. S. C. I graduated there last summer, in the class of '86, and am still going on with the class. It has been a great benefit to me, in keeping my mind and memory in good working order.

I have often wished that it was in my power to attend your missionary meetings in the East, and, if I had the money to go, you would have seen me in your meetings before this.

Your sister in missionary work,

Lafayette, Ind., Nov. 7, 1887.

C. P. NOYES.

A PRESENT HELP.

THERE is never a day so dreary
But God can make it bright ;
And, unto the soul that trusts Him,
He giveth songs in the night.

There is never a path so hidden
But God will show us the way,
If we seek for the Spirit's guidance,
And patiently wait and pray.

There is never a cross so heavy
But the nail-scarred hands are there,
Outstretched in tender compassion,
The burden to help us bear.

There is never a heart that is broken,
But the loving Christ can heal ;
For the heart that was pierced on Calvary
Doth still for his people feel.—*Light of Home.*

FROM THE FIELD.

CORRESPONDENCE.

BY L. C. COOMBS.

ANOTHER vacation is just over, and work begun again. It may be the good friends at home will think we have vacations all the time, for the most of our letters in the *HELPER* seem to tell of these ; but the fact is, we don't find time to write in the midst of work, and so wait till we have something of leisure. But this time the vacation days were so full of work that had been waiting to be done,—such as money accounts to be straightened, bills to be made out, registers to write up and re-arrange, etc.,—that the vacation letter for the *HELPER* had to be omitted. This annual festival of the Hindoos has been written about so many times, that it is sufficient to say that it was the Durga Pujah, when we can get no pupils, and so are forced to close our work. It may be I take for granted too much that all the readers of the *HELPER* know what the Durga Pujah means ; for I got a letter, not long since, from a dear sister in the work, who innocently asked me to write about the manners and customs of the people. Why ! I supposed the “manners and customs” had become stale reading by this time, and were well known, especially among such workers as that sister represents.

Do our sisters not read the *HELPER*, or do they forget ? Or am I mistaken, and these things have not been written about, but, because they have become so familiar to me, I think home friends know all about them ? There are, evidently, some things, however, that are not known at home ; for one of our most prominent ministers still sends letters to Midnapore, *Orissa*. Midnapore is not in Orissa. It is in Bengal.

I saw this sentence in the *HELPER* not long since : “He has left the worship of idols, and become a Brahman,” which would

be the same as saying, He has left off the making of clothes, and become a tailor.

A Brahman worships idols,—not only for himself, but for other people. That is his business. Many families employ a Brahman to present their offerings and say their prayers for them, while their own devotions are performed by simply bowing the head when they pass the shrine. I think that sentence must have read in the copy, “He has left the worship of idols, and become a Brahmo ;” which would mean a member of a sect among the Hindoos who do reject the worship of idols, and who are much more liberal in many of their customs than the orthodox Hindoo. This Brahmo Somaj is drawing to itself very many educated Hindoos, who can not longer worship idols, and yet who can not bring themselves to break their caste, and become Christians. They have made a long step toward Christian civilization, but not so far, I fear, on the road toward Christianity itself.

Several of my correspondents have asked me if paper money sent in a letter direct would be of any use here. As evidences of good-will and interest, it would be encouraging, but, as currency, no use whatever. If, some time when we were in Calcutta, we could persuade some American sailor to buy it, we might get two rupees for a dollar. The surest and safest way to get money to the missionaries, is to send it to either of the treasurers of the two boards, and it will surely reach here all right.

One sister asks the difference between a Bible woman and a zenana teacher, and says I may answer through the HELPER. A zenana teacher has certain houses, to which she goes regularly to teach the women or young married girls to read and write, etc., and also to do different kinds of needle and knitting work, besides giving them religious instruction. A Bible woman goes here and there to different houses and villages, reading and explaining the Bible, singing hymns, and giving tracts wherever they can be read and appreciated. The Bible woman

does no secular teaching, but takes her stand or seat wherever she can get some women to gather around her.

It is very gratifying to have questions asked in our letters, and, if they were asked oftener and more definitely, more knowledge would be gained ; but, when we are requested to "tell us all about it," it becomes bewildering, and one doesn't know what to say first.

At our last Quarterly Meeting, Sachi, the young Bengali preacher to whom reference is often made, was ordained. His examination was very satisfactory, and he is full of zeal for his countrymen. He and the pastor of our Midnapore church, with a couple of the brethren, went up to Calcutta to attend the Bengali Christian convention during the Pujah days, and they came back enthusiastic and courageous. Our pastor was seriously and dangerously ill about two months ago, and the earnest, beseeching, persistent prayers offered for his recovery by the whole church, showed in what estimation he is held by his flock. It would have been a terrible blow to the mission if he had been called away then ; but God heard and answered prayer.

Two very promising young men have just graduated from the Bible school, and have gone to their homes in Balasore, to take up work in that section.

Miss Butts and I spent a few days in the vicinity of Palasbani last week. The little handful of Christians there are holding bravely on, and there are indications that their number will be increased soon.

We were very anxious last week, for Mrs. Griffin had a sudden and severe attack of fever, but the last news was encouraging. Mr. Coldren was prostrated for some days by exposure to the sun ; but he, too, is better. Several of our number are in Darjeeling, among them Mr. and Mrs. George, hoping, almost against hope, for benefit to the latter. We who are in Midnapore are in good health, and have good reports from Bhimpore also.

Oct. 15, 1887.

HELPS FOR MONTHLY MEETINGS.

VEGETATION OF OUR MISSION FIELD.

[For helps in answering, see article by Ida O. Phillips.]

What is said of the wild flowers of our mission field?

Give, in turn, the facts about each of the wild flowers mentioned, noting especially the water lilies, aloes (or century plant), cactus, night-blooming cereus, and marigolds.

What can be said of the flowering vines?

What of imported plants?

Give the names of the oil-seed producers.

What can be said of the fiber plants? What is the value of Orissa cotton? Corn?

Give the principal edible vegetables. What are the most valuable? Compare those that are most valued in this country with their respective value in Orissa.

Tell especially of the egg-plant and rice.

Give the method of cultivating rice. Harvesting. How are the different parts of the plant used?

A HINT FOR BAND LEADERS.

[In a letter from one of our missionaries, we find the following, which may prove a welcome suggestion to those who lead our bands.]

I am glad to see the letter about the organization of mission bands and sewing meetings for the young people. In England I set one at work, and spoke of China to the members, and, as I looked at the pretty scrap-books, needle-cases, etc., I thought how useful a box of such articles would be to many a missionary in the interior, who, like myself, has to visit or to receive visits from so many women and children. They think so much of any little foreign gift, such as a packet of needles in a case or book (pins are not used or valued); and it is quite a draft on a missionary mother's stock to give a reel or two of cotton, needles, or the children's toys, so few and so hard to procure so far away. A strong scrap-book made with linen or cambric leaves, covered with pictures, colored, if possible, would be most useful if lent to the children to look at, while the mother listens with the greater attention to what we say.—*Exchange*.

WORDS FROM HOME WORKERS.

MAINE.

The Woman's Missionary Society of the Free Baptist churches, of Greene was organized under direction of Mrs. B. F. Hayeh Nov. 5, 1884, with twenty-seven members. Officers chosen were : president, Mrs. S. J. Royal ; vice-president, Mrs. Helen Thomas ; secretary and treasurer, Mrs. M. C. Mower ; agent for HELPER, Mrs. Marcia Ellms. Meetings are held on the first Tuesday of each month. Of the twenty-seven women whose names were given, some failed to aid either by their presence at the meetings or by contributions to the treasury ; and, in 1884, only fourteen names were on the book as members. There have been two deaths. At present, Nov. 14, 1887, sixteen names are recorded. The officers first chosen filled their respective places till August, 1887, when the secretary resigned, and Mrs. Ida Fogg was elected. The amount raised yearly is about \$20, or \$125 since organization.

On Oct. 3, 1886, a Young People's Mite Society was organized, with nine members, which rapidly increased to about forty. They have raised five dollars. Several missionary packages, the products of our hands, have been sent to Harper's Ferry and India. We have not accomplished all we hoped to, but something has been done, and we intend to work, though we meet with discouragements and disappointments ; for we consider it a privilege to give even our mites to help to spread the "sweet story of old" among our benighted sisters.

Yours faithfully,

MRS. D. G. DONNOCKER.

HOLLIS.—A band and auxiliary were recently organized at Hollis, Me. The public meeting of the York County W. M. S. occurred here, Nov. 2. There was a full house, and good atten-

tion to an unusually fine programme presented by the young ladies. The talent brought out shows plainly that the new auxiliary has great reason to hope for future usefulness. With such ability and such a pastor's wife, Mrs. L. G. Clark, there's no such thing as failure.

LOU M. P. DURGIN.

MICHIGAN.

The W. M. S. of the Hillsdale Q. M. reports prosperity. The regular session of the society was held with Fairfield church, Oct. 8, 1887. It has been twenty-four years since the first missionary society was organized in the Hillsdale Q. M. We have seven auxiliaries. During the past eight years, our funds have amounted to \$2,708.93. We would see this amount increased to many times as much during the coming eight years. Thus we may hope not only to keep from languishing, but do all in our power to spread the Gospel and build up His kingdom. We found it necessary to have a special meeting called, for the purpose of more thoroughly organizing, and that plans for better work might be presented. Mrs. Ada Kennan, who was appointed president to fill the vacancy occurring by Mrs. A. T. Salley's resigning, called a meeting at Hillsdale, Nov. 16, 17. The attendance was good, and the business was done "decently and in order." As auxiliaries, may we each so do our work that we shall not have to ask forgiveness for our lack of interest and zeal in the great work of evangelizing the world. The promise is ours, if we will acknowledge it.

Rome, Mich.

MRS. J. R. MOWRY, *Sec.*

COOK'S PRAIRIE.—Sunday evening, Oct. 30, 1887, the Cook's Prairie "Cheerful Workers" gave a missionary concert. It was their first public effort, but all present pronounced it a success. The exercises opened by a song, "There's a work for each of us," by the band. A part of the thirty-third Psalm was read by the president, after which the band repeated the Lord's Prayer in concert. Another song by the band—"To the Work"—was followed by an address of welcome, by Earl Warner; questions

answered from the Word,—by band, Nettie Cotton, president,—was instructive; rehearsal, "Doubling the Missionary Dollar," Rena Cotton; song by the church choir; an exercise by four little ones,—Harry Hayes, Edna Owen, Charlie and Aurelia Holt,—and a song by Aurelia and Gertie Holt, were well received; recitation, Bertie Doolittle; a song by three-year-old Bessie Wright was received with applause; "Telling how to give," by fourteen children, twelve of whom had letters forming the word "missionaries," was nicely rendered; "Thought Gems," Miss Bertha Rogers; song, "Your Mission," by the band; a dialogue, "Collecting for Missions," by six ladies, was very interesting; "The Light-house and its Keeper," Bertie Owen; a brief sketch of our society and its work was given by Miss Carrie Hafer; song by the choir. Our pastor, Rev. F. R. Randall, was called on to make a speech, and happily responded, bidding God-speed to the work of educating the children to give, work, and pray, for their heathen brothers and sisters. "The Toilers," by twelve young ladies and gentlemen, was listened to with marked attention. With a red Jari on, and a box in her hand, Lena Doolittle nicely recited "The Little Red Box." While going through the audience, she sang, "Over the Ocean Wave." When she returned to the platform, the box jingled to the tune of \$7.96. Lena was applauded by all present. Closed by singing, "From Greenland's Icy Mountains," and benediction by the pastor.

MRS. THEO. COOK, *Pres.*

NEBRASKA.

LINCOLN.—The W. M. S. held a public meeting in the Free Baptist church of Lincoln, Neb., on Sabbath evening, Nov. 27. The meeting opened, as usual, with singing and prayer. Scripture reading by Mrs. McKenney; reading of secretary's report, by Mrs. Gilbert; reading, "Christian Work," by Mrs. Root; recitation by Sabbath-school scholar, Gertie Thomson; an essay on foreign missions, by Mrs. Gilbert; reading, "The Woman of Corea," by Minnie Peckham; recitation by one of our "Cheer-

ful Workers," Horace Gray ; essay, "Home Missions," by Mrs. McKenney, which was both interesting and instructive ; reading, "The Famine Cry," Mrs. Flick. A few brief though very interesting remarks were then offered by the pastor, Rev. McKenney. A collection was then taken, which amounted to \$1.25. The meeting closed with benediction by the pastor.

The interest in missions in our society is good, but, owing to the inclemency of the weather, there were not so many present as usual ; but all seemed interested, and, we hope, were profitably entertained. We are not so many in numbers, perhaps, as some other and older societies ; but we are a part of that great number who, with our prayers and our bounties, are doing all we can for the extension of Christ's kingdom in foreign countries, as well as in the destitute parts of our own country. Lincoln church has a flourishing mission band, with thirty-five members.

In my next article for the *HELPER*, I will try and give you an account of their work, which will show that Mrs. McKenney has been very faithful in her work at Lincoln, training this band of "Cheerful Workers," and teaching them to love and honor God, and to remember him as their Creator, in the days of their youth.

L. E. GILBERT, *Sec.*

OHIO.

The W. M. S. of the Ashtabula Q. M. met, in connection with the October session of the Q. M., with the Sheffield church. A public meeting was held on the evening of Oct. 26. A very interesting programme was presented, consisting of essays, recitations, songs, etc. Reports were received from the New Lyme and Colebrook auxiliaries. In addition to the reports, New Lyme sent \$3.50 ; Colebrook, \$3.05 ; and \$7.50 was received from the Pierpont auxiliary. The collection for the evening was \$6.47, giving a total of \$20.52.

Previous to the evening's exercise, the ladies of Sheffield came together, and Sister T. H. Drake organized an auxiliary

of fourteen members: president, Mrs. F. Atwater, vice-president, ———; secretary, Mrs. C. L. Close; agent for the HELPER, Miss Cynthia Gaskell. Although we found the Sheffield church without a pastor, and only a small Sunday-school, we were glad to see so much of the spirit of the Master manifested in a willingness to be of service in the great work of the Lord's harvest.

FRANCES N. ALLISON, *Sec.*

At the annual meeting of the Ohio Association, Mrs. J. A. Wolford of Marion, O., was appointed secretary and treasurer of the Woman's Missionary Society.

WISCONSIN.

The Hortonville W. F. M. S. has sent \$10 since September. The last \$5 were sent for the Industrial School, under charge of the Griffins. We expect in a short time to send a Christmas offering.

MRS. S. F. BRIGGS, *Sec.*

IMPRESS OF HABIT.—There is nothing like care and worry to plow furrows in the forehead, and these are badly marring the faces of our American women. We pass in the streets women of thirty-five whose foreheads are more wrinkled than the brow should be at seventy. Some of these may not have more cares than others, but they unnecessarily yield to the tendency to express them in the face.—*Youth's Companion*.

DEEP BREATHING.—Most people let year after year go by without once drawing a full breath. A quantity of impure air always remains at the bottom of their lungs, like bilge-water in a ship, and it contaminates the whole system. If you will breathe properly, you will get more benefit from half an hour in your back yard than another person will from a twelve-hours dawdle at the sea-side. It is a very simple matter; breathe slowly, and breathe in as much air as you can possibly get into your lungs. When they will hold no more, then emit your breath as deliberately as you took it in.—*Home Knowledge*.

HOME DEPARTMENT.

THE NEW YEAR.

BY ADELAIDE CILLEY WALDRON.

TO us is given the New Year's fair first day,
Whereon we yet may gird ourselves anew,
For that high warfare every spirit true
Would wage against the ills that crowd the way.
But not alone in strife with evil's sway
Should followers of the Cross their course pursue,
While Error smiles, and Sorrow's tears bedew
The throbbing earth, and Righteousness delay
The coming of her feet. This, too, is meet,—
That, if one stumble, we stretch forth a palm
Whose human weakness claims a strength divine
Wherewith it may uplift. Should one repine
Because of wasted days, whose morning calm
Knew not the secret of the evening's psalm?
We sing God's grace before His mercy's shrine.

And, if in fields intrusted to our care
No fruit hangs purple from the nurtured vine;
And, though the sun above them softly shine,
The gardens grant no boon of blossom fair,—
Still shall we bend in labor steadfast there,
From break of dawn until the day's decline;
Nor let our hearts with lack of courage pine,
Because the stalk and vine refuse to bear.
Our gifts that differ as the grace God gives,—
To rule or serve, to reap, or but to sow,—
Are only for His praise to whom we owe
The utmost of the powers that bless our lives,—
The noble thought, the deed, the prayer, the song,
The sacrifice of self the whole year long.

1887 — 1888.

REFLECTIONS on the past will always, we suspect, bring regrets for its mistakes. But these regrets will avail only so far as they show us our weaknesses, reveal to us the true source of strength, and so teach us how to conquer. Have the failures of the past year brought this knowledge to us? Then let us be thankful, and go forward; for "it is not failure and not success that really concerns us, but the result of the struggle in character."

With regrets lost sight of in the assurance of conquest in Christ, our New Year's greetings to each other may be full of hope of a larger victory in the future; the victory, too, which is promised us in him,—to the *outermost* of our being. And let our daily prayer be, "I only ask the privilege which thou hast given to all thy children from the beginning,—to do thy will," and we may expect fewer mistakes and greater conquests; for, by "the sacrifice of self the whole year long," we shall grow strong, not only for ourselves, but for others.

Shall it not be the prayer of all its readers, that the Home Department of the HELPER may so emphasize the need of Christ as an *inward* conqueror, that, some way, the coming year, through its influence, enter into a fuller possession of him,—a possession that shall enable body, mind, and spirit "to grow gradually, steadily, and harmoniously"?

THE NEW LIFE.

PERSONAL experience seems to teach that conversion, and the new birth of which Jesus speaks, are not the same thing. Conversion, indeed, repeated turnings from wrong, is a necessary process in the work of development into this new life, but should never be mistaken for it. As Dr. James Jackson says, "There are great numbers of persons converted to Christ who are not 'born again.' They have advanced only so

far as to accept Christ intellectually, and to seek to adjust themselves to their new belief in him and of him by external conformity. His life has not deposed their own life." So, while such people may be very circumspect Christians outwardly, the "old man of the flesh" still lives. Such can not say, with Paul, "I live, yet not I, but Christ liveth in me."

What the world is hungering for is not a more systematic theology, but for this new life in Christ, or, as the new version has it, "a new creation," physically, mentally, and spiritually. As one catches glimpses of this "Beulah Land," how one longs to be delivered "from the body of this death," and to enter into possession of this *inner* life of spirit.

Dr. J. T. Duryea very pertinently asks, "Where do you think the Spirit is?" One would suppose that some of you, when you go to prayer-meeting, and begin to sing, "Come, Holy Spirit," and fix your eyes upward, think he is above the roof, or away off in the heavens. Heaven is in one place—above—at high noon, but it is in another place at deep midnight. Jesus, were he here, would say, "O foolish! Did I not tell you, when I go the Comforter shall come to you; he shall abide with you forever. He shall be *in you*." Of this new life, Mrs. Thos. Upham says: "The Christ spirit, essence, and life, must be incarnated in us, must flow through our sinews and veins, must move our hands and feet, and thus be manifested to the world."

It is this inner experience that will not only save us to the *uttermost*, but will give us the power to help others to an extent that Christianity, as it is commonly preached and experienced, can never help. We must have life, *yes*, the "eternal spirit of life," if we would impart it to others. As Dr. Duryea says: "Whatever God means to do for men and women and children that come after you, he means to do through you. Whether he can do it in any other way, I know not. I rather think he can not. There is a law to life when he wills life to be, and

that is, kind shall propagate kind. His own life comes to us through Jesus, the man Jesus,—comes to us to the end of time, in other men in whom he is incarnated."

If we ever receive this life, which is "regenerative, reconstructive, and reconstitutional," we must be *inwardly receptive* to the Spirit's guidance, and "be still," that we may "know God;" for "it is only in the deep silence of the soul that God speaks."

"Let thy soul walk softly in thee,
As a saint in heaven unshod;
For to be alone with silence
Is to be alone with God."

TO THE DISCONTENTED.

BY EXPERIENCE.

I WANT to impress upon you an idea which I hope will be a help. It is that we find our duty and our privilege in the same act, and that act the thing nearest us which is waiting to be done.

My own life has been one of discontent. I find many of my friends and acquaintances in the same condition, some complaining, and some bearing it silently. I used to say to myself: "If my parents had given me a better education, or if I had money at my disposal, or if I were an orator, or if I had musical or literary talent, I could add something to the world, or help support the missionaries, or elevate the tone of society. But now I am useless; and I must live and die useless to myself and to the world, or wait until I can, in some way, get an education or money supplies."

Dear friends, who are not happy in your *nearest duty*, you are making a mistake. The longer you go on the wrong road, the farther you will have to come back. I have not the wisdom which I longed for, and still hope for, nor the money I believed a necessity (practically, I am not quite above the thought yet); but I am convinced that, if it had been good for my spiritual growth, and good for the spiritual growth of those

around me (for we all admit that the spiritual is the true growth), God would have put them within my reach; and, when I am qualified to use them, and the world needs them from me, he will not withhold them.

Let us not murmur on our journey up the hill of life, but rather go on in peace. I would not have you indifferent. Just take the next step, leaning on Him. We envy those in advance of us; but he knows why they are up there, and we down here. Some time we shall know, and be satisfied. We need every step of the journey, and, at the same time, an un-failing Support.

The student must learn each rule, and receive its meaning as he goes along. Should he skip one, though, at the time, it may seem superfluous, he will some time find a vacancy which only this could fill. So is it with life. We shall find use for every experience between us and the goal.

HEALTH FOR WOMEN.

To know the divine laws regulating our physical life, is the first step toward general good health; to obey them, is the next. Physicians, sanitarians, health boards, health institutions like our own, are sending the blessed light of this knowledge into many homes, with results the value of which can not be calculated; and yet, after all, the real and final work of a reform which shall lead to good health among women, lies, I believe, mainly in the hands of the mothers and daughters themselves, upon whom the responsibility must rest at last. Out of all the helplessness and misery of modern invalidism is coming a realization that no other right of woman is more precious to her than her right to good health, and that many wrongs must be righted before she can possess it.

With the dear mothers of the land, and the fathers as well, rests a responsibility and powers as yet unmeasured. It is for them to take time, strength, and all available means, to train up

their daughters in the way they should go, and to teach them by example and precept the value of health ; that, without it, life loses its worth, its zest, its highest import and happiness ; and that, with it, life may be rich and satisfactory in accomplishment, and altogether joyful in the living, both to the possessor and to those with whom she comes in contact.—*The Laws of Life.*

A WOMAN.

O dwarfed and wronged and stained with ill,
Behold, thou art a woman still !
And, by that sacred name, and dear,
I bid thy better self appear.
Still, through thy foul disguise, I see
The rudimental purity,
That, spite of change and loss, make good
Thy birth-right claim of womanhood ;
An inward loathing, deep, intense ;
A shame that is half innocence.

Cast off the grave-clothes of thy sin !
Rise from the dust thou liest in,
As Mary rose at Jesus' word,
Redeemed and white before the Lord.
Reclaim thy lost soul ! In His name
Rise up, and break thy bonds of shame.
Art weak ? He's strong. Art fearful ? Hear
The world's O'ercomer : " Be of cheer."
What lip shall judge when *He* approves ?
Who dare to scorn the child He loves ?

—Whittier.

"LET us beware, lest, by any sloth or sin, we choke the golden pipes through which there steals into our tiny lamps the soft flow of that divine oil which alone can keep up the flame."—*Dr. McLaren.*



THE LITTLE ALASKAN CHILD.

IN *Gospel of All Lands* we find the following true story about a little Indian girl in Alaska. She was sad and neglected. No one cared for her. Her hair was tangled, face and hands dirty; and her only garment, a cotton dress, was faded and soiled. One day this little girl found her way into a mission school, and was gladly received by the teacher, who had come to bless just such poor little waifs. Soon the Indians gave the child to the teacher, who took her home. In six months she learned to speak English and to read the English Testament; also to write and sew, and do many kinds of housework. She became tidy, pleasant-mannered, clean, and happy.

After she had been with the teacher awhile, there grew up in her heart a great desire for a doll, only a cheap little doll, such as we can buy for sixpence. She began to save up her pennies to buy one. One day she picked several quarts of berries, and sold them for sixpence.

That afternoon at the school the lesson was about Christ, who gave up so much, and, for our sakes, became poor. This made the little girl wish to do something to show her gratitude to the dear Saviour who had done so much for her. That night, when bed-time came, she carried to the teacher her sixpence, which was to buy the doll she wanted so much, and said, "Teacher, divide; Jesus half, me half." She was willing to wait a little longer for her doll, so that Jesus might have part of her money. How many of our young readers are willing to make as much

sacrifice to teach just such needy children as this child once was?

A LETTER FOR THE CHILDREN.

DEAR HELPER :—You and the little readers of the "Children's Niche" may remember that last year I wrote you of three little children of Cape Elizabeth, Me.,—Clifton, Cora, and Annie,—and how they earned some money to buy useful articles and toys to send to our little heathen friends in India. As they have been earning some more this year, you may be interested to know how they did it, and how much they earned. Annie is but seven years of age, Cora a little older, and Clifton the oldest of the three. Clifton earned his money by working for his father, who has a large market garden, and his pennies tell the story of weed-pulling and bean-picking, and are the result of *real work*. Cora did not have an apple-stand this year, but she saved the pennies and dimes that were given her; and little Annie gave up her play, and washed dishes, tended the baby, or ran on errands, and when mamma or papa bestowed a little piece of money upon her in return for her small sacrifices, she carefully put it away in the mission box. But, as the time drew near to send the money, they felt that it was not enough, so they got up a little concert, and Cora spoke that famous piece, "The Little Red Box," and then she passed the "red box" round. The result was five dollars! I do not know just how much of it the children *earned*, but I think the larger part. They are not going to buy toys this year, but, like older people, they send the money. I. L. R.

Bath, Dec. 15, 1887.

"BUSY GLEANERS."

THE band of "Busy Gleaners," organized within the past year, is meeting with very encouraging success. Numbers are multiplying, interest increasing, and the pennies accumulating, in

an unexpected way. In October, the band gave a reception at the residence of the pastor, which proved such a success that I think others will be encouraged to try it.

As the guests entered the hall, they were greeted by a committee stationed near the door, for that purpose. At the head of the stairs, another committee ushered the ladies and gentlemen to their respective dressing-rooms. At eight o'clock, the president called the company to order by announcing the first of the programme of literary and musical exercises that had been prepared for the evening. The exercises were furnished exclusively by the band. The president, secretary, and treasurer, each gave short reports of the history, work, and plans of the society. The reading of letters received from Miss Coombs and Mrs Lightner, for whom the band are working, were greatly enjoyed. Particular effort was put forth to make the programme *instructive*, as well as entertaining, and the surprise of those present at the ability of the children was plainly manifest. At the close of the exercises, the committee on refreshments were promptly in their places. Ice cream and cake (furnished by the band) were served in a manner that would have done credit to those who were being served; and following the refreshments came the collection committee, distributing tiny envelopes tied with bright ribbons, bearing on their faces the name and motto of the society — "Busy Gleaners" — "God loveth a cheerful giver." The collection amounted to \$7.

At the last meeting, several members carried away with them copies of "Missionary Reminiscences," which they will endeavor to sell. Why is not this a good way to put information into the hands of the people, and a few extra pennies into our treasury?

HATTIE COUSINS, *Cor. Sec.*

Biddeford, Nov. 15, 1887.

"I slept, and dreamed that life was beauty;
I woke, and found that life was duty."

PUBLISHER'S DEPARTMENT.

THE New Year's greeting of the *HELPER* to its subscribers calls for a response in the form of a prompt renewal of subscriptions. We continue to send the magazine until it is ordered discontinued, and we hope such communications will be few indeed.

Subscribers will please consult the "mailer's tag," which gives the date at which the subscription expires; and remember that subscriptions are payable in advance.

We hope that no agent will be obliged to reduce the number of her club. An annual canvass for new subscribers should be made; and the attention of those who have been added to the church during the year, called to the magazine. Several hundred names might be secured in this way.

We are pleased to report that a large number have availed themselves of the premium offers, and our list has grown steadily during the past two months. It has been decided to continue the offer of a copy of "Missionary Reminiscences" for twelve new subscribers, through the month of January, and such subscribers may have the magazine for fourteen months, beginning November, 1887. It will be remembered that the other premium offers expire Jan. 1.

NOTE.—If any one has a copy of the *MISSIONARY HELPER* of March, 1878, which she does not wish to keep, will she be kind enough to forward it to the publisher?

IN ten years, more than thirty thousand people have embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

EDITORIAL NOTES.

As much as we love "the old familiar faces," we are glad to see those changes in them which indicate growth of character, or improvement of any kind. We trust all of our readers will enjoy with us the change in the face of the MISSIONARY HELPER, which comes with the new year. To us it seems simple, but artistic; fresh and modern, but retaining the same dear words that have come to be loved on both sides of the globe. . . . We regret exceedingly that the December number of the HELPER was so tardy about going on its mission. The copy was sent to the office as early as usual, but the additional amount of work to be done on the reports, and its being the first time they had been printed at this office, caused this delay, which must be avoided another year. As at this writing we have not seen a copy, we can only give the readers this partial explanation. . . . In response to the request for information as to how many F. Baptist ministers have the MISSIONARY HELPER, word comes that, of the four ministers in the Honey Creek, Wisconsin, Q. M., three have the chance to read the HELPER. . . . All who have read the reports of business transacted at our last Board meeting, have probably noticed the action by which the Board decided to accept Mr. Sinclair's offer to give to the Woman's Missionary Society the property now used by Mrs. Smith as an orphanage. It will be the purpose of the society to use the property in the wisest way possible, for the advancement of Christ's kingdom.

P. S. Since writing the above, we learn that there was not a proper understanding between parties at the printing-office, in regard to the additional amount of matter that must come into the December number, in connection with the reports; hence the work did not fit in right, and the serious delay resulted. We deeply regret, also, that, in a *part* of the HELPERS a mistake occurred at the bindery, which places the 29th page next to the

12th, and pages 13-28 follow page 44. Well, mistakes will happen. The work has been well done for us all through the year, so let us not be too blue over this unfortunate closing, but, "forgetting those things which are behind, and reaching forth unto those things which are before," let us press toward a higher mark.

MISSIONARY COSTUMES.

RECEIVED for costumes since the last report :—

Cook's Prairie "Cheerful Workers".....	\$1 00
Auxiliary, 2d. North Berwick church, Maine.....	1 00
Total.....	\$2 00

Another costume, of lighter material, has been furnished for the recitation, "The Little Red Box," and this can be sent by mail for about twelve cents each way, instead of twenty-five, as formerly. The dialogue, "Sowing Light," with costume, is in so great demand that a second set of costumes will soon be provided for this exercise.

Send contributions and orders to Miss Kate J. Anthony, 40 Summer Street, Providence, R. I.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1887.

MAINE.		Fund.....	\$1 50
Biddeford "Busy Gleaners,"		Farmington, Mrs. E. M.	
\$7.09 for Miss Coombs;		Vaughn, for Chandbali....	5 00
\$3.54 for Mrs. Lightner....	\$10 63	Gray, "Tithes of a Day Labor-	
Bowdoinham auxiliary, for na-		er," for F. M.....	5 00
tive teacher, Sudem.....	6 25	Litchfield Plains auxiliary, for	
Cumberland, Literary Fund, 90		Tipperi, on L. M. Mrs. E.	
c.; General Fund, \$8.10....	9 00	A. Hutchinson.....	12 00
Dover, Mrs. A. M. Everett and		Mapleton auxiliary, for Paras..	12 50
Mrs. M. R. Wade, each 50 c.	1 00	Maple Grove "Cheerful Work-	
East Dixfield auxiliary, one-half		ers," for Ragged School....	21 50
each, H. and F. M.....	3 00	North Berwick "Willing Work-	
East Otisfield auxiliary, Bible		ers," 1st F. B. church, for	
woman with Mrs. Smith, on		Miss I. Phillips's return,	
L. M. Mrs. Bettie Kemp....	2 50	60 c.; Miss Coombs's salary,	
Ellsworth, S. E. Palmer, \$1.00;		\$4.70; work at Harper's	
Mrs. L. Gott, 50 c. General		Ferry, \$4.70.....	10 00

North Boothbay "Willing Workers," for Ragged School.....	\$5 00
North Boothbay, Mrs. S. G. Hodgdon.....	5 00
Orland, Mrs. Eliza Saunders, for zenana work.....	5 00
Saco auxiliary, for Chandball, Sandford auxiliary, for general work.....	20 00
South Berwick auxiliary, one-half each, Miss Butts and Mrs. Lightner.....	3 00
South Dover S. S. for F. M.....	14 00
Steep Falls auxiliary, one-half each, Miss Coombs and Mrs. Lightner.....	1 54
Sumner auxiliary, Bible women with Mrs. Smith, and on L. M. Mrs. B. Kemp.....	4 00
West Lebanon auxiliary.....	3 00
West Hollis auxiliary.....	4 00
	5 60

NEW HAMPSHIRE.

Ashland church, for Mrs. Lightner.....	2 00
Bow Lake auxiliary.....	8 50
Candia Village auxiliary, for H. M., including Harper's Ferry.....	17 00
Concord, from a friend, for F. M.....	2 00
Dover, "Pearl Seekers," Washington Street church.....	4 30
Dover, Washington St. church auxiliary, \$5.00 for Miss Butts; \$1.04 F. M.; \$20.74 general work.....	26 78
Gilford Village auxiliary, Mrs. Lightner, \$6.00; Miss Butts, \$6.00.....	12 00
Lower Gilmanton auxiliary, for General Fund.....	5 00
Holderness church.....	50
New Durham Q. M. auxiliary collection.....	16 00
New Hampton auxiliary, for Miss Butts.....	3 50
New Hampton Y. P. bands, for N. H. school at Midnapore, Rochester auxiliary for Miss Butts.....	2 50
Sandwich Center auxiliary, for Mrs. Lightner.....	5 00
Sandwich Center, Young People's Society, for Bible teacher with Miss J. Hooper (formerly Miss I. Phillips), Sandwich Center, Q. M. collection for Mrs. Lightner....	6 00
Walnut Grove auxiliary.....	2 38
	4 00

VERMONT.

Lyndon Center auxiliary, for Mrs. Smith's salary.....	10 00
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Lyndon Center band, for Miss I. Phillips.....	\$3 76
Sheffield, contributed for Miss I. Phillips's work.....	5 27
South Strafford auxiliary, for Mrs. Smith's salary.....	4 00
West Charleston, church collection.....	5 00
Wheelock, Q. M. collection, for Mrs. Smith's salary.....	8 53

MASSACHUSETTS.

Abington, Mrs. H. K. Pierce, for F. M. and for L. M. of Mrs. Ella A. Smith, Odesa, N. Y.....	25 00
Blackstone auxiliary, Miss H. Phillips, \$1.25; Miss Franklin, \$2.50; Western work, \$1.75.....	5 50
Blackstone, Young People's Miss. Soc., Miss H. Phillips, \$1.25; Miss Franklin, \$1.25.....	2 50
Blackstone, "Busy Bees," Miss I. Phillips's salary, \$1.25; Miss Franklin's, \$1.25.....	2 50
Blackstone, Mrs. B. Barnette, Miss Franklin's salary.....	1 00
Lowell auxiliary, Chelmsford St. church, for support of Samatti.....	13 50

RHODE ISLAND.

Arlington church, Miss H. Phillips's salary, \$7.50; and Miss Franklin's salary, \$7.50.....	15 00
Arlington, Mrs. J. S. Tripp, for Miss H. Phillips.....	5 00
Pascoag auxiliary, Miss H. Phillips.....	12 50
Providence auxiliary, Greenwich St., Miss H. Phillips, \$2.50; Miss Franklin, \$2.50; General Fund, \$1.25.....	6 25
Providence, Park St. auxiliary, Miss H. Phillips, \$3.75; Miss Franklin, \$3.75; balance L. M. Mrs. Earle, \$2.00; and on L. M. Mrs. C. A. Brayton, \$5.50.....	7 50
Providence, Young People's Soc. Roger Williams church, Miss H. Phillips, \$9.38; Miss Franklin, \$9.37.....	18 75

NEW YORK.

Poland auxiliary, for Ambie's School.....	7 50
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INDIANA.

La Grange Q. M., one-half each, H. and F. M.....	23 44
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MICHIGAN.

Churches Corner, Mrs. Harriet	
L. Fowler, and on L. M....	\$15 00
Jackson auxiliary, for Chandball,	10 00
Lansing Q. M. auxiliary.....	4 90
Van Buren Q. M. auxiliary, for	
F. M.....	9 00

IOWA.

Hillsboro auxiliary, <i>new</i> , for F.	
M.....	5 00
Wilton auxiliary, F. M.,.....	13 00

WISCONSIN.

Waupun Q. M., for Badai with	
Miss Hooper.	10 00

MINNESOTA.

Castle Rock and East Castle	
Rock auxiliary, for school	

with Miss Coombs.....	\$15 00
Rolling Green auxiliary, for F.	
M.....	10 00

KANSAS.

Spring Hill, Mrs. Cynthia	
Nesselrode and Miss Gussie	
Reeves, each \$1.00 for F. M.	2 00
Village Creek auxiliary, for F.	
M.....	5 63

Total..... \$572 50

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

NOTE.—Northwood Ridge church sends to Miss Hattie Phillips, at Bala-sore, \$25.00 for a school-house.

L. A. D.

OHIO ASSOCIATION.—WOMAN'S MISSIONARY SOCIETY.

Receipts for November, 1887.

OHIO.

Association collection, F. M.,	\$10 34
Marion auxiliary, F. M., \$4.63;	
H. M., \$1.63; Ed. Soc., 81 c.	7 07
Green Camp church, F. M.....	4 25
Union church, F. M.....	25
Marion Sabbath school, F. M.,	2 98
Cleveland auxiliary, F. M.,	
\$4.85; H. M., \$4.46; Ed.	
Soc., \$2.23.....	11 54
Cleveland "Cheerful Givers," F.	
M.....	3 13
Concert and jug-breaking of	
"Cheerful Givers," for ben-	

fit of Harper's Ferry, H. M. \$18 20

PENNSYLVANIA.

Sparta auxiliary, F. M., \$2.10;	
H. M., \$2.10; Ed. Soc.,	
\$1.05.....	5 25
Sparta auxiliary, for Incidental	
Fund, H. M.....	25
Lake Pleasant auxiliary, F. M.,	1 80
Proceeds of a Bible quilt, F. M.,	16 23

Total..... \$81 40

MRS. J. A. WOLFORD, *Treas.*

Marion, O., Nov. 22, 1887.

